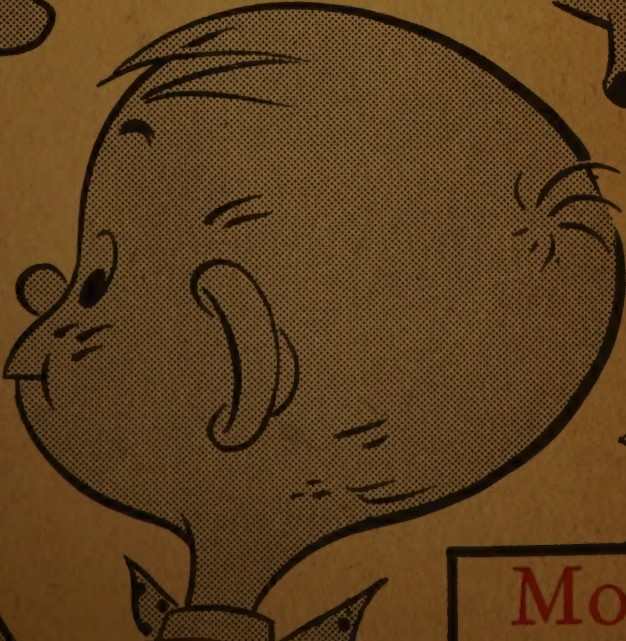


# INTEGRITY

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Money

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**INTEGRITY** is published by lay Catholics and dedicated to the task of discovering the new synthesis of **RELIGION** and **LIFE** for our times.

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## EDITORIAL



ANY times in the past in the pages of INTEGRITY there have been discussions of poverty. In rebellion against the avarice and desire for wealth which mark our times (and which—let's face it—have been prevalent in every age) we have championed poverty. What we meant by "poverty" was sometimes rather vague, so much so that at times our readers felt confused. "How does this mystique of poverty jibe with efforts to acquire a living wage?" "Is it always wrong to want a raise?" "Does one have to practice *voluntary poverty* to be Christian?" "Is it always wrong to save money?"

These and similar questions have reflected the confusion of those who were sincerely trying to acquire a Christian attitude toward money and material goods but who were rather baffled since their obligations to support themselves and their families seemed to conflict with the directives of poverty. We hope this issue on money will dispel some of the confusion. In the first place, let us admit it, some of the writers on poverty have been guided more by romance than by reason. The exaggerated phrases they employed were inclined to make the Thomistic maxim of "a certain amount of material goods being necessary for the practice of virtue" look like a bourgeois tenet. In their enthusiasm they were inclined to dangle the glamorous ideal of utter poverty before lay people whose vocation and temporal responsibilities make such an ideal a spiritual luxury.

The precept of charity—of love of God and neighbor—is the measure of perfection. Not all are called to follow in actuality the evangelical counsels of poverty, chastity and obedience which religious decide to undertake, but all are called to love perfectly. That means we must give up any inordinate love for material goods which chokes our hearts to the love of God. We must have the *spirit* of poverty. To say, however, that every Christian *has* to practice actual *voluntary* poverty is a real as well as a verbal absurdity. For one thing, voluntary poverty usually presumes voluntary chastity and consequently we cannot make it obligatory unless we are prepared to stop all marriages.

I think some of the confusion could be avoided (since poverty has a host of ambiguous meanings) if we stressed instead of poverty the nurturing of the *virtue of liberality* in lay life. Liberality is the virtue which St. Thomas opposes to the vice of avarice. (In the way, it is interesting to note that poverty itself is not a virtue.)

Liberality does not deny the need for money nor does it outlaw the acquisition of money. But it is a virtue which enables us to put money to its right use: either in spending it on our own needs and our family obligations, in giving it away to those in want (which is more properly the virtue of liberality since to take care of our own needs we don't usually need the impulsion of virtue) or in keeping money to put it to future good use. This last, of course, amply justifies legitimate saving. To hoard food when others are starving is sinful, to amass wealth in the face of acute need is wicked, but to make proper provision for the future of those depending on us is an obligation. This is the principle that has animated the Popes when they have urged that the worker be given a sufficient wage so that he could put some money away for the future welfare of his family as well as save to acquire the productive property needed to free him from wage-slavery.

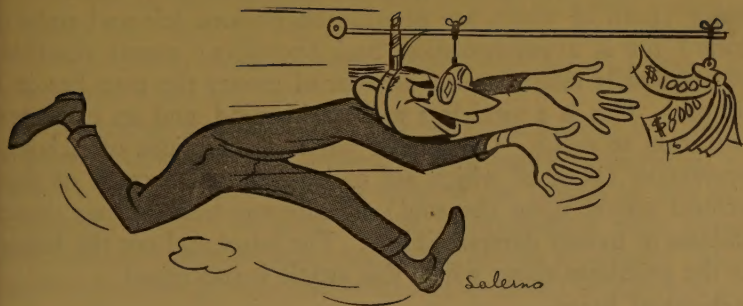
Naturally, no exact figures can be given as to how much we should spend on our own needs, how much we should save, how much we should give away. External rules will not decide for us how we should use our money; interior virtue can. For liberality frees us to use our money by keeping us from miserliness, and more important still it frees us from being shackled to money.

The word "liberality" itself happily connotes freedom, and the freedom of the children of God is the result of all virtue.

\* \* \*

Thank you for your liberality in responding to our Catholic Press Month letter. It was heartening to get the gift subscription you sent, as well as encouraging to read your responses to our questionnaire. In case you are wondering, the issue on Woman seemed to have been mentioned most often as the favorite—though it was gratifying to note that every issue of the past year had its own partisans. The suggestions for future issues were stimulating and we shall keep them in mind. Thank you for your interest!

THE EDITOR



## Money, Money, Money!

**T**HERE was a silly song some years ago whose malicious line "Money is the root of all evil" had the refrain "Take it away, take it away, take it away." But we have to have money; the problem is to learn to live with it. Ed Willock, co-founder of *INTEGRITY*, discusses attitudes toward money.

**Ed Willock** Money is an enchanted thing. None of us cares what it is really. We are far more interested in the genie than the container from whence it emerges. Having ten dollars, for example, differs utterly from having ten dollars worth of potatoes. To tell a man that "after all, money is just a medium of exchange" is as likely to change his opinion of the stuff as if we were to tell a child that candy is merely carbohydrate. It is not our wont (we moderns) to regard money objectively and dispassionately. Most of us are far too familiar with the hollow feeling of inadequacy that floods our being when we are broke. We are far too reminiscent about the sense of adequacy and power that comes of knowing that we are in the chips.

These psychological reactions to the possession or lack of money are far more relevant to morality and human happiness than the mere physical facts involved. A millionaire may (I have been told) feel utterly naked until he has at least another million to insure the first. Then, on the other hand, I have known poor men who suffered no feelings of insecurity *unless* they were without a few coins to jingle in their pockets.

If a man is money-mad or if he is completely scornful of money (both of which are peculiar aberrations left and right of center) his is a psychological and (possibly) moral condition *not* necessarily related to the amount of money the man has or is without. This is a vital fact to bear in mind, and an important distinction to make. Curing the physical conditions of riches or deprivation (both of which are to be deplored because of their harmful effects upon the soul) is different from curing money-madness or money irresponsibility. The latter and not the former are the problems about which this article is concerned.

### **enchanted lucre**

Money has produced cults (as do all enchanted things). The popular cult we all know. This is the body of the "faithful" who look upon being "in the chips" much as a militant Catholic looks upon the condition known as "being in the state of grace," namely a condition of present power and profit and promised beatitude for the future. The purpose of the lives of these cultists points unerringly toward financial security with the same magnetic certainty with which a compass needle points north. Characteristically, a member of this catholic body builds his life about purchases which are strung out behind him like so many beads on a rosary. These people dread "being without" (it might be *without* almost anything!) just like a true Christian dreads sin. They know the price of everything and the value of nothing. They are most accurately described as "consumers."

A cult, with a much smaller membership, looks upon money as an evil thing. They flee it as something satanic, and in so doing comfortably escape the painful responsibilities that accompany its possession. These people are shocked that the Church has need of money (in the apparent assumption that the Church should subsist miraculously).

### **historic facts**

We moderns live in a money economy. This is a short way of saying we customarily buy and sell things rather than exchange things as our forebears did. The present system has many shortcomings but so far no better one has been devised. In a sense, a money economy makes for a society ruled by merchants. As long ago as the thirteenth century, St. Thomas Aquinas predicted dire consequences if such a situation arose: "If the citizens devote their lives to matters of trade, the way will be open to many vices. For since the object of trading leads especially to making money, greed is awakened in the hearts of the citizens through the pursuit of trade. The result is that everything will be offered for sale; con-

fidence will be destroyed and the way open to all kinds of trickery; each one will work for his own profit, despising the public good; the cultivation of virtue will fail, since honor, virtue's reward, will be bestowed upon anybody."

Common gossip today confirms the predictions of St. Thomas. Personally, however, I am amazed at how many fundamental values have managed to survive in spite of our having to live in so tempting an age! In spite of our preoccupation with money, Americans are the most generous people known to history! An institution that has grown (and continues to grow) in America as it does nowhere else, is that of free, lay, organized services that subsist completely on donated moneys. I mention this to prove that, here, we have evidence of God's grace and man's moral adaptability. The situation is not uncomplicated. Vice and virtue thrive side by side. Living in a money economy (as we do) is not only a threat to Christian values, it is also a challenge to our moral ingenuity.

### **we need money**

The temptations of a money economy must be faced. There is no escape for most of us. Detachment from money, on the heroic scale exemplified by many saints of a pre-industrial time, is generally impossible to practice today if we accept a responsible burden in society. The counsel of poverty, to be properly followed, normally should be accompanied by celibacy and obedience to a religious superior. If we are married with children to support, trying to practice poverty (in the classical sense) will drive us mad. How can we, at one and the same time, desperately need money and not care for it? There is a way to develop virtue but it is not by that path, generally speaking.

By the same token, we must be careful in our application of ideas on money which pre-date a money economy. For example, the head of an institution (religious or otherwise) would be far wiser (in my opinion) to follow the example of Mother Cabrini, in administrative matters, than St. Francis of Assisi. St. Francis did not have to adapt to a money economy; how he would have done it, we do not know. Mother Cabrini *did* adapt and achieved sanctity in the process.

It is wholly unfair to contrast our concern for money with the detachment of Christians who lived in a barter economy. Bear in mind that every society has its own particular temptations. In the Middle Ages, for example, the temptation to bloody feud and private mayhem was great because men commonly carried lethal weapons on their persons and habitually settled quarrels by direct

action. The same was true of our early West. If people in those times were told that someday millions of people would live in concord, that one could travel thousands of miles with little possibility of being set upon or having to defend one's life, they would feel "such people would be saints." No, we're not saints. Our temptations are toward other sins.

It is unfortunate that we Catholics by paying greater heed to ancient saints than we do to our contemporary Popes, find ourselves with only monastic and pre-industrial admonitions about money that seem irrelevant to modern affairs.

We should face up to two vital facts about money: 1) It is a necessity with which one is more preoccupied (and excusably so) today than in the pre-industrial past, and 2) we can only escape becoming inordinately fond of the stuff by cultivating those virtues that will curb our money hunger. I shall talk about three of these which are particularly helpful. The first is liberality.

In my parents' day, the custom was to be bountiful in hospitality. Today one frequently gets the impression (especially when visiting a middle-class home) that a tally is being kept of the amount of food one eats (if one is fortunate enough to be served food). This niggardliness in giving has become a social habit that is making paunchy, well-dressed paupers of us all. God will always see to it that we have ample supply on hand *if* we intend to bestow it liberally.

Thrift, it is said, is a virtue too. It is. But as a virtue what is the purpose of thrift? The end of thrift is *generosity*. One saves and administers wisely so that one may be generous. There are still some people left who, when they are cautioned about their liberality, say, "Well, after all, what is money for?" May their tribe increase! No one manages money more wisely than the man who gives it liberally. He has adapted to a money economy, and (what is more) he is happy.

God's providence is seldom seen in the proper light. It is usually associated in many minds with a vague mystical notion of "manna from heaven." The normal way in which God displays His daily providence for men (which we beseech in the Lord's Prayer) is the generosity of men, one for the other. God doesn't usually send a sandwich; He sends a good neighbor. We are all agents of divine providence. If we are all seeing to it (each within the limits of his abilities) that wealth is being equitably distributed, that no one within our ken is in need while we enjoy an abundance, that we are not hoarding for some portentous day while our neighbor is in present want, then we are truly making

God's providence an obvious historical fact instead of a mere doctrinal platitude.

We must also prepare ourselves for the humiliation of being on the receiving end. The myth of economic independence is a legend in which we have been instructed since our childhood. Normally every human being is dependent upon charity a considerable portion of his life—in our childhood certainly, in sickness and our waning years generally, in economic crisis often. This is the hardest time of all to accept graciously our neighbor's ministrations and see in them God's merciful providence. It is fear that keeps us from being liberal with our money; it is pride that prevents us from seeking or accepting liberality when we need it. Both attitudes frustrate God's providence and leave us with doubts as to whether it exists.

It is common for people of religious conviction, who regret the dominant role that money plays in today's world, to react strongly in the opposite direction. There can be a considerable amount of self-deceit in this apparently righteous position. If we will have no truck with money, we must also forego such responsibilities as marriage, parenthood, ownership of property, and the administration of productive enterprises. Money, for a person who has no pretensions to luxury and voluptuousness, is a great cross. It is ironic that some people can refuse to bear this cross in the name of righteousness. Sadder still is the fact that these people who are wary of the seductions of money would (by that very fact) most likely be careful and liberal administrators.

Money (whether we like the idea or not) in an age when money is a necessity for existence, is a means to our salvation. It should be treated as such.

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# Children and the Value of Money

**EVERYONE** will agree with Mrs. Stancioff that children need a right education in regard to money. Not everyone will agree though that children don't need to be taught the "value of money," and perhaps some of our readers will heartily disagree over her proposal to eliminate allowances. But whether they agree with the article completely or not, we think parents will find in it much of value.

**Marion Mitchell Stancioff:** One of Charles Adams' sunnier cartoons depicts a mother showing a friend a basement game-room where two small children are busy over a little still, and saying "We don't believe in allowances, they have to earn every cent themselves . . ."

The parents who believe in allowances explain that a regular allowance teaches a child to plan. They assure their child a definite weekly or monthly sum and it is earnestly agreed between them that the child will supply certain of his wants—say his lunch at school—from that sum and will not ask for more. The child thus learns the prices of those things he is interested in—which he has probably been aware of since he was able to read figures—and can calculate how much he can spend on ice cream cones, comics, movies, and the other delights of youth. He gets into the habit of regular amusements and it is piously hoped these regular habits will be carried on into later life.

The parents who believe in earning every cent explain that only earning money will teach a child to be independent. They steadfastly resist their child's pleas for money and dutifully rejoice when the latter brings home his first dime. The child may spend his school time cogitating schemes for turning a more or less honest penny and his after-school time putting the schemes into practice, but the main thing is that silver has crossed his palm and he is henceforth a fledgling member of the great plutocracy and can be relied on to rely on himself through life.

## **the value of money**

The holders of both these theories add that *it teaches a child the value of money*. Now if there is one thing that is quite obvious in our civilization it is the value of money. Not only does money

talk but it cries out loud from every billboard, every scrap of newsprint, every show window, every entertainment, and many sermons. It makes such a noise that it shuts out most other sounds. It is the business of parents to awaken their children's attention to less strident calls and to teach them first the values which are less immediately apparent than those of money.

Any fool—and all the more any child with his wits about him—knows that money is a good thing. It is delightful to have, for it is a lien on someone else's goods or work and is therefore full of increase for oneself. This is so pleasing to natural laziness and greed that it is surprising men had been civilized so long before they thought of money. Its invention is usually credited to that nation of fabulous business men, the Lydians. Until they popularized the use of coins as tokens of wealth (probably in the sixth century before Christ) people got what they wanted by barter. Barter can be cumbersome and the use of currency improved the tempo of trade. It also improved the chances of cheating. The modern financial system has made real goods still more remote from the consumer and so lends itself to novel forms of dishonesty ever more elaborate and hard to detect.

Money is less and less connected with goods. It can change hands a number of times and grow or shrink quite wonderfully without goods entering the scene at all. It is therefore essential to distinguish between money and property.

**money is never more than a convenience,  
while property is always a necessity**

The Church teaches us to respect ownership of even the least material goods because, being partly made of transitory matter, we need matter to sustain ourselves. And being partly made of imperishable spirit we must by an orderly use and conservation of material goods deliver ourselves from continual preoccupation with them in order to free ourselves to attend to our spiritual needs. Although property is a necessary safeguard of bodily life, it can, as Jesus warned, be a danger to spiritual life. Some wise people for that reason delegate the holding of property to others.

Nevertheless, even the poorest beggar or a saint like Benedict Joseph Labré is not totally without property; he owns his rags or his rosary. And rearing a family requires more than that, especially in a cold climate. The papal utterances particularly insist on a modicum of property—the ownership of some goods—as a necessary safeguard for the liberty of the spirit. If the Popes of modern times have particularly defended the principle of property it is because that principle has been particularly attacked. In the past

the egotistic use of property had been attacked, and the excessive acquisition of property had been attacked, but until Proudhon exclaimed "Property is theft" the natural right to own things had never been seriously questioned.

The no-right-to-property heresy has made such strides in this century that a great part of the world's inhabitants profess it—some by conviction, and more under duress. The seed of this heresy has spread so fast because the ground was plowed for it by another heresy: *the cult of money*. To see the truth of this exemplified we need only look at the very numerous cases of young communists who were raised in well-to-do or even very wealthy homes. Usually it turns out that the parents' excessive preoccupation with money initially disgusted the youngster and started the reaction against all property holders and the social system which upholds their rights. The Church warns us against both heresies by defending the rights not of money but of property, and defending the rights of poverty as well. Too often materialistic societies which uphold the rights of property deny the rights of poverty. They like to make prosperity the proof of virtue and poverty the badge of worthlessness, and they incline to outlaw what they cannot legislate away.

Property then is a prop, a staff giving us staying power and thus, up to a point, ensuring liberty. It gives a man with a family the power to leave a bad employer, to speak his mind freely, to elect and serve whom he pleases in the knowledge that his children will not starve. A man with the essentials of life assured is not dependent on a paycheck. He is his own man and therefore more directly God's.

### **the danger of money**

In educating her children the Church has always upheld the rights of property and emphasized the dangers of money. Until she was more than three quarters of her present age she forbade the taking of any interest on money. Her greatest theologian held that money can never legitimately breed money. She was careful to induce a feeling of guilt about money lest men love it too much. Thus inculcated with contempt for money-as-an-end Christians came to despise those who made it their end. The miser and the usurer were not only figures of fun but of loathing. Work to be respectable had to be productive, productive either in creating goods or in serving people. (And in this military service was naturally included, though it may now seem to us often erroneously.) Money-making as a business—that is, brokerage—being anti-social was held in cruel scorn. This was the prevailing atti-

tude throughout Christendom until the breakaway from the Church in the sixteenth century.\*

This was still the attitude of the country gentry and of the landed peasantry in Catholic lands down to our own times. In such families right down to the first World War the only careers considered honorable, apart from agriculture, were the liberal professions or military or administrative service. Trade was still where St. Thomas had put it, lowest among the legitimate occupations, and speculation was on a par with cheating at cards.

The pristine purity of these principles was no longer apparent to a generation impoverished by wars and revolutions. Many a youngster has turned away from what had come to seem mere narrow and musty tradition and sought his fortune in trade or finance.

### **a way of bringing up children**

But many still try in one way at least to maintain the old ideal. They still do what they can to bring their children up free from the thought of money. This does not mean that they leave them free to spend as they like. On the contrary, more often than not they do not let them spend at all. They hold that a child in his father's house has all he needs: shelter, food and clothing, and also entertainment; he has the conversation of the family, of servants, and of friends to listen to, the wide world of nature to look at, books to read, skills to learn, jobs to help with, and games to play. Children are encouraged to make music or to draw or write and act, or otherwise provide their own enjoyment. Purchased pleasures are not even thought of except perhaps as an extraordinary birthday treat. Children raised in this way know that *money must not be thrown away* because those around them do not spend it carelessly. They know that money may be given away because they see it used to relieve some of the ills around them. They live in perfect freedom and in complete dependence as do the birds of the air which take no thought for the morrow for their father provides what they need. The less he has the less they get.

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\* The theory that the Protestant Reform was the chief factor in altering the attitude of Christendom toward money was put forward by the non-Catholic scholars Lombart, Weber and Tawney early in this century, and it is now held by a great many objective historians. However, a great economic historian who is also a great Christian, Amintore Fanfani, exploded this theory almost twenty-five years ago. He proved that the attitude of the Papacy toward money had begun to vacillate by the end of the fifteenth century when the Popes resorted to patronizing money lenders on a large scale and when the mercantile Republics of Venice and Genoa developed such vast banking operations that by sheer massiveness usury began to appear respectable. The two misnomers Reform and Renaissance were merely two symptoms of a general fermentation of thought and breakdown of principle in high places of which the origins are not clear to us.

They share in the family troubles as well as in its joys. In moments of financial difficulty they are proud to help the family group by making do with as few things as they can, and do not feel frustrated like the child who has been trained to expect a definite sum on the first of every month. In times of financial prosperity children brought up in this old way are not given more than they need, but are taught the joy of being able to give more away.

On holidays and birthdays and such great occasions a child may receive gifts of money which vary and are as indeterminate as the sunshine and the rain that come from heaven. This money a wise parent teaches a child to save in order to spend it generously when the occasion arises. It may be for presents for others, it may be for useful or lovely things for himself which his parents do not provide him with; it may be, and should often be, to help people in need.

Thus the child is less likely to become a fritterer than the child who is given money every day. He is less likely to become an addict of bought pleasures than the child who receives a regular allowance. And he is less likely to grow calculating than those who have to earn each penny that they use. The child's mind is free and so is his heart, and such freedom from the thought of money from the thoughts even of everyday necessity, is the highest luxury the noblest liberty of man.

### **calculation is the enemy of wonder**

There is no doubt that calculation is the enemy of wonder. For we cannot objectively admire what we are trying to acquire nor honestly revere what we itch to exploit. Wonder—which is simply disinterested admiration and examination—is said to be the beginning of philosophy (no doubt because humility is its essential condition) and true love of wisdom is, we know, the pathway to heaven. To encourage calculation in a child is to curtail his capacity for wonder and to cut him off from his natural heritage of joy in this world and the next. The child brought up to develop his mind and heart and senses is incalculably richer than the child trained to develop his business sense. He will want little and need less but give generously and be able to enjoy immensely.

The child taught to expect a regular sum at a certain time is being unconditioned for life when all is irregular and uncertain. He is being given the impression that his portion must come to him, that he somehow has a right to it, that his parents, or his employer, or the world, owes him a living, and if it fails him there is a good chance he may get disgruntled, discouraged and depressed.

## money—the criterion of value?

Still less prepared for life is the child who is sent out to earn every penny (unless it be to help his family in need). He begins by doing little jobs for the neighbors and getting paid for them, and unless he is very well brought up he will soon want to be paid for those he does at home and will not want to do them unless he is paid. He will end up by bargaining with his mother over the price of his help and prefer to sell his services outside where he can demand payment and will be seen less and less at home.

*Once a money value is placed on services rendered, money and not love becomes the criterion of value.* It is then too late to recreate in the child's soul a true conception of life as created by God; he will always see it as it is deformed by man, "smeared with trade," as Hopkins put it. If a child is not taught by practice and example that *love* is the supreme value he will not learn it though he hears it in church and reads it in books. If he does not learn to make sacrifices of time and effort cheerfully when he is young, he may never learn to make them, but will probably go on accepting his parents' sacrifices until he becomes irked by their weight; then he will leave home to escape from the guilt of doing nothing in return.

Whether a child expects to receive money or is expected to earn money or is just given money whenever he asks for it, the preparation for life is equally inadequate. Parents who give their children money or things whenever they ask for them, parents who do not know how to say "No" (there is a great deal in *how* "No" is said) and parents who start by saying "No" and then give in when the child begins to cry, all do so because it makes life easier. It is of course much easier to give money than to explain why it should not be given, harder to say "No" than "Yes" when other parents always say "Yes." And harder to go on saying "No" even when the child wails and sobs than to give him what he wants. But any parent who is not a fool knows that in the long run this line of conduct only makes life harder both for him and for his child and unless he is a criminal he will try to stand fast. For he knows that to develop the pleasure-buying habit in a child is to make him a slave of things, potentially a slave of other people and certainly a slave of his own whims.

By beginning too late to say "No" parents teach their children new wants instead of teaching them to be free from wants. They teach them to acquire instead of making, to use and devour instead of producing. They often talk about making their children creative but with such instruction they can only become destructive.

## **victims of parental indulgence**

Instead of protecting them from need parents fling them into a welter of needs and so deliver them over to greed. People are surprised that so many young delinquents come from "nice wealthy homes." Their surprise is surprising. For even though in many such homes the earn-every-penny-system is used—with the idea that this artificial substitute for the "hard way" may keep the child straight—it is clear that children trained from infancy to satisfy all their inclinations by the use of money will develop more and fiercer inclinations as they grow. He who has never learned to refuse himself anything when he was small will see no reason for refusing himself anything when he is big.

Not only that. But such children soon cease to enjoy the pleasures of which their parents dared not deprive them. *Too often money buys not pleasure itself but its symbols only.* The victims of parental indulgence no longer eat this or buy that or go to such a place because they like it, they do it because their crowd says it is fun. They are so anxious to get a kick out of life that all they get is a kick in the teeth; then follow frustration, depression and alcoholism or psychoanalysis.

Or else money-bought pleasures become merely algebraic symbols for success or prosperity or love. It is a poverty-stricken tongue which spells out love in terms of corsages and motor cars, but many girls are experts at translating this A.B.C. and in equating night clubs and solitaires with love and marriage. When they get to this point they are not quite human beings any more. They can no longer see the difference between happiness and dullness; money-dazzle has blotted the distinction out and turned these children of God into bored and miserable bores.

## **changing the system**

"Where thy treasure is there is thy heart also." This is a statement of fact which parents should often repeat to themselves. It will help them to understand how to handle their children's relation to money. They will need all the help they can get, for it is a delicate and a difficult problem. Today the pressure of society is against Christian family behavior and great tact is required to prevent the child from feeling that he is a lonely victim of parental eccentricity. The only possibility of achieving any step in the direction indicated is to enlist the child actively in the movement of reform by making him aware of other-worldly values before he gets swept up by those of this world.

It is in any case impossible to change the system once a plan has been adopted for the child (or even for a family of children).

where they are close enough in age to expect more or less similar treatment). Cutting off an allowance or forbidding a budding commerce or refusing accustomed indulgences would seem arbitrary and unjust and would madden any healthy child. It will only be possible to realize a change in the child's money pattern by a change in the outlook of both parents and children. It can be begun by young parents; it can be more easily carried out if several parents who live in the same neighborhood agree to the same idea. It can be done if schools (and I am thinking particularly of Catholic schools) more vigorously discourage the use of money on their premises and especially the display of money-snobbism among their students. There is a great deal that can and must be done if we are to be freed from slavery to Mammon.

But whatever is done must be done without rigidity or plans that are cut and dried. Every child is infinitely different from every other child and a good father will find means that are individual and fresh in preparing each one of them for life. They should be fresh and individual as are the means used by the Father of us all in preparing each one of us, His children, for life in a world in which there will be neither paying nor giving in exchange—for there will be neither currency nor goods save love and of that we shall have plenty in heaven, if that was where our treasure was on earth.

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### **X MARKS THE SPOT**

**"I have my home and lots of dough,  
There's nothing that I owe."  
If God took back what Joe owed God,  
There wouldn't be a Joel**

# The Ikons of Economics

**T***HIS article is really serious. John Hicks, a Detroit accountant who has written for INTEGRITY often, has such a delightful pithy wit that it is easy to miss the wisdom behind his words as he examines the financial props of most Americans.*

**John C. Hicks:** The only thing that qualifies me to write about money is detachment. Not the virtue but a natural unthrift and alacrity for spending. It may be a disguised grace, but at least the weight of my wealth will not prevent me from writing freely. My purpose is to study some effects of money on daily living, by examining five symbols of money with which most of us are familiar.

By calling them "ikons" I do not mean to imply that the pursuit of money is a religion. Yet we might be able to draw some religious comparisons from the amount of time and effort these symbols or ikons take up in our daily living.

These symbols are: 1) The pay check, source of our funds. 2) The pay stub, deductions for the vicissitudes of life. 3) The check book, measure of desire. 4) The payment book, challenge to the future. 5) The raffle ticket, the kernel of free enterprise, the hope of sudden wealth.

## the pay check

All these will I give thee,  
If thou but bow down to the grindstone,  
And turn these grindstones into bread.  
The safety engineers have watch over thee,  
Lest thou roughen thy nose against the stone.

—Junius Iccus

Much have I complained about the monotony of the factory yet I have no right unless I likewise complain of the monotony of the pay checks. The pay checks are regular as long as the assembly lines move with their regular monotony.

Money is not the root of all evil; it is the *desire* of money. We don't desire money for itself but for what it does. For the

sake of money we attach ourselves to some money-producing community. The major examples of these communities are the governmental bodies and the big industries.

Money is the ticket of admission to society. It is the measure of a man's place in the community. We enter these money-making communities and begin lives that are almost religious. Our liturgical calendar is the list of pay days. Our week's work is our forty hours devotion. The modern factory resembles a monastery in many ways.

All the movements of the monastery are regulated by hours. There is a specified time for work, worship and recreation. Time in the factory is strictly specified by minute and by hour. The concentration of factory workers seems to imply a special devotion. Of course there are two kinds of religious motives: fear and love. The devotion of the factory worker can be motivated by the love of his work, or of the reward in the pay check, or by fear of the loss of the pay check or of his status.

The factory does not attempt to measure a man by the pay check. It only attempts to evaluate that part of a man it can use, and it pays him for that. It is not uncommon to see all the best parts of a man being used outside the factory with no recompense in money.

The pay check then is a sign of membership in some community that everyone recognizes. It is a sign that one is hiving for the sake of having. Membership in a community that has no regular pay checks does not bring status, but only wonderment. T. S. Eliot has said that mathematics is now the only universal language. The mathematics of money is the universal language of measurement of a man's place in the community.

### **the pay stub**

If you don't love your neighbor  
We will, and bill you.  
Be ye sociable or socialistic.  
If you are not dedicated  
You will be deducted.

—Junius Iccus

The pay stub may be even more important than the pay check. The assembly lines may run on till the crack o' doom, but they have been known to stop. Also while they run they cannot use the sick, the aged or the dead. For all such calamities of modern economic life the pay stub provides. By our deductions we pay protection against the slings and arrows of non-planned events.

Pay deductions are a kind of indulgence against the sins of economic life, or rather against the effects of economic sin. The original sin of economic life as we know it is the reconstruction of paradise by science and invention. Some say we may not be able to bring it off, but at least in the pay deductions we are trying to guard against all the failures we can foresee.

The pay stub assures us that the money-making community will continue to be an automatic providence in the event of sickness, death, old age or loss of work.

### **the check book**

Woman is empress of the economic,  
Man the impressed servant  
Hauled from the sloop of spirit  
Into the lanes of commerce.  
Once lashed to the mast,  
Acclimated to the roll of trade winds,  
He is the captive of cargo  
Under the eye of the wifery  
That practices husbandry.

—Junius Iccus

The check book and the fountain pen measure the initiative a worker has over life. The power of his signature at the bank is the measure of his buying power. The standing in the community is gauged by the gap between the pay check and the check book. The gap is the extent of the desire for goods produced by the gape at the persuasions of the merchandisers.

A common phenomenon is to have the pay check and the check book cancel each other out, so that nothing is left for those extra things that make a family stand out in the community. It is the result of not having the marriage blessed by a C.P.A.

This situation can be remedied and usually is by the institution of the double pay check. Either the little woman goes out to garner another pay check or the man of the house manages to get two pay checks. This comes from setting your end high, in the back pages of the popular magazines and then living within your end rather than within your means. This helps manufacturing institutions and financial institutions. What it does to the institution of marriage is being debated. The statistics are not yet gathered.

### **the payment book**

Customers be ye of one mind as also is the  
merchant.

Be strong to acquire and bold in debt.

Have possessions, be possessed.  
Do not possess yourself or give over to restraint.  
Deny yourselves denial,  
Come, follow the ad-man.  
His yoke is sweat,  
His burden the song of clinking coins.

—Junius Iccus

The business man is usually a Spartan in his devotion to business, but he needs customers who are Sybarites and hedonists. He arranges that those who have not the ready check book can nevertheless participate in the community of the well-heeled.

He makes an act of faith in your attachment to material goods. He says *Credo!* and you vow to turn your regular pay check into regular payments. This assures an almost unlimited supply of new models, and assures your continuing devotion to the assembly line for the sake of goods yet unborn.

There was a day when the obtaining of credit was assurance of an inferior position in the community. Today those are most honored who have the largest indebtedness.

#### **the raffle ticket**

Yes, we have no bonanzas.

—Ancient Song

The raffle ticket, the quiz show, the pari-mutuel ticket, stock speculation, all underline the wide currency of the virtue of hope. Business men speak of risk capital. A small amount of money invested has brought millions. In the system of free enterprise there is still the possibility of the stock boy rising to be president.

Most of us are confined to the monotonous regularity of a certain income. Yet we can all gamble and gambling brings the ever present hope of the big hit—sudden wealth. We hope for sudden entrance into economic bliss without the tedious asceticism of the factory.

Speculation is after all true to the nature of life. With all our machines the future becomes more uncertain all the time. We can face the future as long as we can wager on the outcome of events.

#### **the future consumer**

The leaders of the mob  
Follow in the rear  
Getting their leadership  
From their readership  
Spelled from the spoor of the multitude.

—Junius Iccus

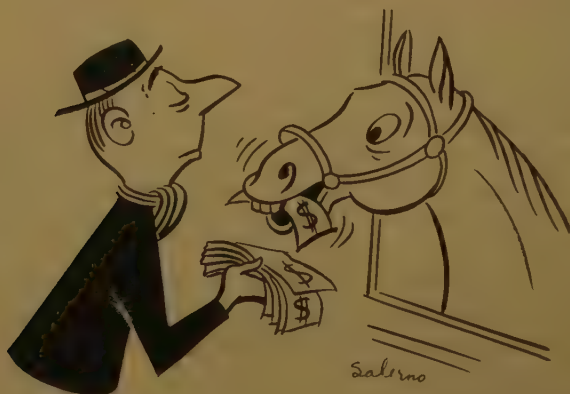
All our pay checks, pay stubs, check books and payment books depend on the customer. The customer is boss according to the wise men of industry. Industry of the future will be more mechanized. We shall work shorter hours for a much higher production of goods. The consumer of the future then is our hero. Upon his shoulders rests our supply of money. What sort of a man will he be?

The composite consumer must never be satisfied. He eats all the time, nothing but the latest and best. He has no taste, or his taste must be ever changing. He must always order the latest model before he unwraps the present one. He trades everything in right after he receives it. He creates a huge scrap pile. He wastes in the grand manner so he can consume consummately. He has all the social ailments so that he can use all the remedies. He continually swings from being social outcast to social lion.

He is gargantuan in figure and yet slims down periodically so he can change appearance with all the changes of fashion. His junk pile and his garbage heap threaten to engulf his home and property.

In fact our consumer of the future would seem to be some monster out of science fiction if he were not so needed for the economic future of all of us.

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**I give my dough on the TV shows  
To help the poor in need.  
My product sells and the money goes  
To keep my horse in feed.**

# Money Isn't Everything!

**T**HIS article is especially important for two types of people: those who think that the amount of money one earns is the sole criterion of an adequate, Christian standard of living (and therefore limit their efforts to campaigning for a living wage) and those who act as if a spirit of poverty in regard to money exempts them from all responsibility as to how it should be spent. The Cissells, a Cincinnati couple who have five children, are the authors of *Stretching the Family Income* published last fall.

**Robert and Helen Cissell:** Today some people think that merely being shrewd money managers will balance the family budget. Many others are convinced that all they need is more money. And a few think that a spirit of poverty will make everything come out right. All are headed for trouble.

Those who are experts at getting the most for their money use great ingenuity to buy one thing, only to use what they save to buy something that will not contribute to the well-being of their family. The ones who are successful at continually increasing their income will find that artificial wants created by high-pressure advertising always stay ahead of income. Those who are poor in spirit will discover that detachment alone is no answer to getting what they need in the modern marketplace. It takes real buying skill these days to get the necessities for a growing family on a fixed and limited income.

## **integration needed**

The problem is that family economics, like many phases of modern life, has become too compartmentalized. The family budget has been divorced from the overall purpose of family life, and the principles that should govern family money management have been separated from practical buying techniques. The answer is one of integration.

While right principles are most important, we shall be brief in treating them here because they have been stated in *Integrity* many times in the past. Most important is the seeking of material things as means to an end and not as ends in themselves. This means that we must have a clear-cut idea of the purpose of our particular state in life and what is needed to realize the objectives

of that state. So far as the Christian married are concerned, this comes down to what Ed Willock has called the problem of voluntary detachment in the midst of necessary attachment. Parents, desiring little for themselves, may still have to work long and hard to get the things needed by their family.

### **St. Thomas had the answer**

To make right principles work in practice, a very helpful guide is the St. Thomas division of material goods into *absolute necessities*, *conditioned necessities*, and *luxuries*. Give first priority to the food, clothing and shelter absolutely necessary for decent living as a human being. Then seek the things needed for a proper carrying out of one's vocation, making reasonable allowances for the conditions of the time and place. In general, the purchase of luxuries should be deferred until the absolute and conditioned necessities have been obtained. If a family observes this order in their buying, they will avoid the grief that results from not being able to get some necessity because they are in debt for luxuries.

What makes the St. Thomas approach so sound and timeless is the relating of material needs to one's state in life. This idea is as workable today, and probably more needed, than it was in the thirteenth century. Although the St. Thomas approach is simple to understand, putting it into practice requires considerable will power and common sense. Otherwise a person can rationalize the most absurd luxuries into the conditioned necessity class. While an occasional night out may be justified, it is hardly necessary for father to go bowling alone three nights a week to keep him fresh and strong for his vocation as head of a family. On the other hand, taking his wife out to dinner now and then, if conditions permit, could reasonably be considered a conditioned necessity because it will help renew both of them for the demands of daily family life. Good examples of material things that are conditioned necessities are labor-saving equipment for the home (for instance, a washing machine for the mother of a big family) and the tools a man uses on his job.

### **to market, to market**

Now let us combine right principles with good buying methods. First we need to understand the importance of emotional appeals and trick sales methods in the modern marketplace. Sales experts look on man as a bundle of buying motives with a pocket-book. Make an emotional appeal to the right buying motive and the cash register will ring. Sales experts list all sorts of emotional appeals to get people to say yes when they mean no. For example, a salesman of children's encyclopedias might appeal to parental

love. Or he might appeal to pride by pointing out that with his product children will grow up to be superior beings. The answer to emotional appeals is to buy in a rational manner, taking into account real needs. When a fast salesman is doing his pitch is no time to make a rational decision. Tell him you will think it over.

Another thing to watch for is trick sales techniques. In one of our family economics classes a former house-siding salesman said that in his organization they always worked in pairs. When calling on a couple, at least one of them would manage to sit between the man and wife as they found it easier to break down sales resistance when the two were separated. This may seem like a trifle, but experience showed that it worked.

Canned sales presentations look weak when you read them. But in the hands of an expert they can get a person to do things he had never intended to do. Another one of our students was a former door-to-door brush salesman. He showed the class how he had sold brushes to housewives who had closets full of brushes bought from other door-to-door brush salesmen. His patter was so smooth and the questions and answers managed so cleverly that, had he still been in the business, he could probably have sold brushes to the students, most of whom did not even have a closet to put them in. How is it done? By rather simple techniques like asking a lot of questions that lead to a "yes" answer to get the buyer in an "affirmative frame of mind" so he will say yes when the question of buying comes up. Another effective sales technique is side-stepping objections by using "Yes—but" replies. If another says she is afraid TV would interfere with study the answer is, "Yes, it would seem that way, *but* educators agree that children need TV to hold their own."

What these high pressure methods come down to, as one salesman explained them to us, is that the salesman must make up the customer's mind for him or some other salesman will. Fortunately there are many stores and salespeople who do not go along with this idea. The answer to high pressure sales methods is for the buyer to make up his own mind, using what factual information he can get from reputable sales people and other sources.

### **Use available helps**

Large business firms maintain purchasing departments with experts who shop very carefully to see that the firms get their money's worth. The emotional, haphazard, piecemeal buying of many families provides a sorry contrast to the methods used by professional buyers. Yet it is more important to stretch the family's income than it is that of a large corporation.

One difficulty in setting up a family purchasing department is that no couple can become expert in buying the 1400 different items used by the average family. But they can train themselves to judge values when buying staple items which account for most of the family income. And they can avoid being taken in by the trick sales methods described above. Also they can use the buying helps that are completely overlooked by many families. One of these is government bulletins. A card to the Government Printing Office in Washington will show what a wealth of information is available to the consumer in the form of inexpensive publications. For ratings on specific products a subscription to *Consumer's Research* will pay its way if a family has much to buy. In those cities where there is a Better Business Bureau it is well to check with them on a firm that is new to the buyer. If the BBB files show a large number of apparently valid complaints, a family should buy elsewhere no matter how good the bargain seems to be.

### **let's be frugal**

A virtue that gets little attention any more is frugality. There is not much praise today for the mother who sends her numerous brood to school in clothes that are neat, clean and patched. Too often now mother is up to her neck in work trying to keep two or three children up with the neighbors and the sometimes unreasonable clothing standards of the parochial school.

However, frugality has never gone completely out of date and with the return to larger families it may again become common. In any case, families with several children can make very substantial savings over a year if they watch the pennies each day. For example, if the cost per person per meal for food is cut only a nickel, \$55 will be saved for each person in the family over a year. These nickel savings look small in themselves and some people think they are not enough to justify careful shopping, avoiding waste, buying in quantity, using cheaper cuts, etc., but when looked at on an annual basis they amount to enough to show that daily frugality is well worth the effort.

### **buy in quantity**

American families have got in the habit of sacrificing the savings of quantity buying for the convenience of buying in small amounts. The result is a large annual waste of both time and money. But if there is a good purchasing agent in the family, she will be alert for good buys in food, clothing, soap, etc., and when they come up she will lay in as large a supply as seems reasonable considering needs, storage room and the keeping qualities of the particular item. To see how inefficient buying in small bits can

be, consider life insurance. A \$1,000 endowment policy at age 65 would cost a young father \$27.22 in one yearly payment from a representative company. The same type and amount of protection from the same company would cost 64¢ a week or \$33.28 a year. Thus he would pay over 20% more just for the privilege of buying by the week.

Recommending quantity buying brings up one of the most common problems of families today—a lack of cash for efficient operation. If families only knew how costly it is for them to use credit, they would be willing to make even heroic efforts to get out of debt and then use cash to take advantage of cash discounts, quantity prices and seasonal sales. People usually do not realize the true cost of credit because the rate is concealed in one way or another. True annual rates run about like this: licensed loan companies 30-42%; consumer bank loans 15%; installment loans 12 to 24% and up; loan sharks 120-1200%.

### **credit unions**

In spite of trying to operate on a cash basis, practically every family needs credit at times. A good answer to this problem is the credit union. The economic argument for credit unions can be seen if one follows the trail of a worker's dollar after it is deposited in a savings account. It draws 1% or so interest a year. The bank loans the dollar to a loan company at bank rates. The loan company then loans it to another worker at 36%. Had the first worker been able to deposit his dollar in a credit union he would probably have received 2-3% interest. The credit union in turn would have loaned it to the man who needed it at a rate that is never over 12% a year. Certainly there is a need in most parishes for a credit union because at any time some of the congregation will have savings while others will need cash. The fact that only about one Catholic parish in forty has a credit union shows how far we have to go in getting Christian co-operation on a going basis.

### **be a productive family**

One of the best ways for a family to stretch their income and strengthen the family circle is to make and do things for themselves within the family circle. This has been recognized by those who emphasize the family farm and the productive home. Unfortunately the number of family farms is decreasing. And productive home has come to mean a bit of ground close enough to the man's job to permit him to continue to bring in a cash income while the family raises some of their food.



## Money in Catholic Schools

**I**N our Education issue last year Sister Dulcidia had an article which drew much comment. (We have a few copies available.) Now she turns her attention to the problem of money as a hindrance to education in our Catholic schools.

**Sister M. Dulcidia, S.S.N.D.:** Many of the parents who are safeguarding the faith of their children by sending them to a Catholic school find it difficult to organize the family budget so as to provide for the payment of tuition and books. And when their boys and girls reach high school, additional money is collected within the school by the students for various projects which have come to be regarded as a necessary adjunct of school life. The money is collected, if not with the encouragement, then at least with the laissez-faire policy of the faculty. However, the purpose for which the group spends this money, how much they spend, and how the individual student procures it, should greatly concern those charged with Christian education.

### **"necessary" expenses**

A group of enthusiasts in a class determines how much money is needed. Then, despite financial inequalities among students, the same tax is laid on each of them for class, club, and athletic dues; for Christmas gifts and year-end gifts for club presidents and moderators; for parties, pennants, class rings, and year books; for caps and sweaters for the big parade or sport meet; for the senior luncheon and the senior prom, both of which often necessitate the additional expenses of gold pins for favors, corsages, hired evening clothes, taxis, night clubs, and the photographer, engaged to preserve for posterity such important events as that of milady receiving her corsage and stepping into a taxi.

## **They've got to earn the money**

None of these things, most people would agree, are worth the sacrifice of the health of our boys and girls, yet that health must be jeopardized if the bills are to be paid. Many of them, after five or six hours in school, must spend another three or four hours after school on one or two days a week, and all day long on Saturdays, at work. "Pin boys carry five tons in two hours": that was the heading of an article in the Catholic labor magazine *Work*. Ten times five tons in the unhealthy atmosphere of a bowling alley (to say nothing of unhealthy language and unhealthy companionship) will still not net the boy enough money to take his friend to the prom. The girl must often stand long hours in an unheated department store in order to earn money for her class ring, yearbook, and prom gown. Both are still expected to put in a few hours on homework, are obliged to spend an hour or two riding street cars to and from school and work, and have to pack a host of other activities into their crowded day—activities which often eat into the late hours of the night. They are handicapped by lack of sleep and lack of healthful exercise in the open air, so that body and brain are weakened by the strain under which they are living.

## **What's the point?**

The money soon slips through their fingers. If, as has been said somewhere, "life is too short to get an education," why should they waste any part of it earning money for trifles when they could be enriching their life of thought? The truth that burns brightly in the books of the world's great thinkers cannot ignite young minds if there is no time to contact its flame. If they are to benefit mankind, all their activities must be rooted in thought. Reading and discussion are necessary but those are the last things they have time for. Even should some time be available after working hours, the best of books will be boring to their weary, over-excited minds. About the only mental food they can digest is the daily newspaper, especially the sports column, the ads, and the society page, or perhaps a movie magazine or two—reading which can condition them for mob emotionalism and act as a poison to sound Christian thinking.

## **Satellite vices**

If the moral virtues stand or fall together, it is not pleasant to think of what is happening to the characters of some of our youth as a result of the mad pace at which they are living. It takes

a high sense of values and high courage to practice honesty under the most favorable conditions. When the necessity of earning money leaves too little time for homework and other duties, then cheating, lying, and bluffing become easy habits. Money affords the opportunity of joining different clubs and thus getting one's name and picture more frequently into the year book and school paper. It means that more people talk about them. It means being more fortunate than others because of membership in some thing *exclusive*, and for some reason (not related to the doctrine of the Mystical Body of Christ) exclusiveness is something greatly to be desired. It may mean in reality that the fundamental virtues of charity and humility are lacking. In their place selfishness encircled with a host of satellite vices, may form a heavy-walled cocoon where they live in darkness.

### money rooting out prayer

While working havoc on body, mind, and morals, the twin claws of the craving for Mammon and the working for money necessary to satisfy that craving are accomplishing the destruction or at least the weakening of the life of union with God. Contemplative prayer is as important in the life of the student as in that of his teacher. Its lack is not only his personal loss but that of the entire Church which needs the strength of his holiness. It is what the Church hopes for when she baptizes her children, confirms them, and feeds their souls with the living Bread from heaven. Such prayer will not reach its normal mystical blossoming unless it heeds Christ's words: "Be not solicitous," and "Blessed are the poor in spirit."

At the end of four years in a Catholic high school students are too often *not* poor in spirit. The reason may easily be that from the first year to the fourth they must constantly crave and work for money to buy what none of them really needs, most of them can't afford, and very few of them really want.



It is argued at times that the student with a job is afforded an opportunity of learning to understand and to please a variety of characters, of acquiring poise, of knowing human nature first hand. A sound Catholic training will reach these aims. It will at the same time keep pure the mo-

ives for the behavior by which students make themselves socially desirable. Knowledge of human nature, poise, and the ability to please are acquired in the business world at too great a cost if the sole motive for acquiring them is the desire to exploit others for the sake of a little money.



### What can the school do?

The school could begin the emancipation of youth from unnecessary labor outside of school hours by limiting to the lowest possible degree the amount of money collected on its premises. Whether rich or poor, students would benefit greatly by stringent regulations in this matter. In the mad rush to outdo each other in costly, commercialized entertainment they are failing to take advantage of some of the most gainful and at the same time the most inexpensive pleasures.

We risk inculcating a spirit of selfishness in students from wealthier homes if we do not make them aware of the fact that class dues et al often constitute a real problem for some of their classmates. They should learn that such a thing as real want exists. Whittaker Chambers, in his book *Witness*, tells that he and his wife lived for some time on breakfast cereal so that their children might have nourishing food, and that on one occasion the family finances were reduced to fifty cents. Not all those suffering such want can tell about it in a book, but there is probably many a one of them in our classrooms. Indeed there are apt to be so many financial difficulties for some of our students that it might be well to make classroom collections voluntary and anonymous, and to organize social activities whose cost will not exceed the amount donated.

Class dues should not be necessary. They have come into being mainly because boys and girls have been advertised into believing that joy is incomplete unless the prom and luncheon are held in an expensive hotel. As the class treasury increases, imagination lives more and more in a world of soft carpets, menu cards, uniformed waiters, great mirrors, handsome escorts, and fancy dishes—making home life seem cheap and uninteresting by contrast. It is costly in terms of an appreciation of values if students

begin in our Catholic classrooms to acquire a taste for luxurious show which they will prefer to the rich joys of a deeply Christian home life.

### **what about year books?**

Some time ago an article in the magazine *Today* characterized year books as last year's comics. That rather aptly describes some books in whose pages have appeared such items as "Joan's pet peeve is a boy with too much goo in his hair," "Peggy's favorites are peanuts and pickles," "Florence is photogenic" (although in the accompanying picture Florence is hidden away in the depths of her make-up). However, the comedy easily becomes tragedy in the attempt to raise two or three thousand dollars to pay for the publication of the book. A harassed moderator, who might like to have more time for training his students in fundamental virtues and for rousing in them the desire to win the world for Christ, must spend most of his waking hours trying to devise means to raise the money. In the name of school spirit and at five or six dollars per capita the book must be forced on lower classes whose students do not want it and often cannot afford it. Much time is wasted by students in getting for it advertisements which promise delicious soft drinks, elegant funerals, and a variety of other delights.

### **class rings**

It is a rare student who has the heroic virtue to refuse to purchase a class ring. The seventeen to twenty-five dollars or more needed must be obtained—no matter how large the family or how moderate its financial income—if he does not wish to be conspicuously excluded from the ceremony which accompanies its bestowal. Even the liturgy is now employed to give dignity to the occasion. These liturgical services, if they have been preceded by lost hours of exhausting work to earn money to pay for the rings, will probably be only an empty show without any of the real liturgical spirit. There may be some emotionalism displayed when the speaker at the ceremony talks about the symbolism of the ring but as far as "the indispensable source of Christian living" is concerned, work, worry, and excitement have probably made it a matter about which the students know little and care less. If, in the first place, the salesman had not been called to the school premises to measure for class rings under the supervision of a member of the faculty, poorer children might not have been practically coerced into buying them. The fact that ceremonies have been introduced to add to their importance is taken often as an added indication of the sanction of the school authorities.

## **Is the school at fault?**

It seems about time now to take the hard road back and eliminate these things which are useless. We may even designate them as harmful because of the circumstances under which they are procured.

The housecleaning should not start before considering whether the school itself is not becoming importunate in its demands for unnecessary things which parents can get only at great sacrifice. Uniforms are possibly a saving to parents, but in the desire for uniformity the school need not insist on the same kind of shoes, stockings, caps, and sweaters for the big parade. The notion is quite false that the strength of Catholicity is demonstrated by the splendid appearance of our youth in costly apparel on special occasions. That strength lies hidden in the hearts of our saints and we shall probably have more of those when we train the students to realize the primacy of inner splendor over outward show. When we ask the parents of our boys and girls to spend, the financial circumstances of the poorest of them should set the limit to our requests.

## **Magazine campaigns**

Even when money is needed for the general and real needs of a school it cannot be assumed that the end justifies the means taken to procure it. A shrewd business world is attempting to use schools for its own advantages, and ethics is by no means its first consideration. The commission they offer the schools for making sales may be earned at a sorry price. A salesman can dim for youth a realization of the truth that "all is vanity save to love God and serve Him only" if he is allowed to enter the school and arouse in the children a lust for the wrist watch, vanity case, radio, camera, and hard cash, all of which he glorifies and promises as prizes for the greatest number of subscriptions to his magazines. There should be some better way of providing necessary funds than by letting young people waste precious hours pestering sometimes angry clients for subscriptions to magazines whose advertising, philosophy, and literary output make them unacceptable even to an educated pagan.

If money must be earned, the apostolic aim should still be kept in view. Cards, made by carefully trained, skilled, Christian artists, with messages both in picture and print straight from the heart of the Gospels, could be sold for needed funds. Possibly such cards, if sanctity and art combine in their making, would help

to eliminate some of the lamentable cards sold in the name of religion for the great feasts of the Church. Museums contain exquisite works of art, preserved from the ages of faith, the selling of which was a source of income to the religious houses of the period. The faith from the soul of the artist shining through his work must have kindled a deeper faith in the soul of the purchaser. Any method of earning money within a school must be guarded against possible abuses, but when the need is urgent, some such method should be preferable to peddling for a little commission magazines which are promoting the pagan spirit. The method used must take care however that piety is not sweetened to the point of becoming distasteful. The danger can be avoided by seeking advice of expert Christian artists.

### **something can be done about it**

"Christian education," Pius XII told a group of Catholic teachers, "consists in seeing all things and getting others to see all in the full light of divine truth."

The activity of money-making whether for a worthy cause or extravagant pleasures is not the sole cause for the dimming of the vision but it is a contributing factor. Fewer students would be working outside of class hours if some of the greater expenses were removed. To do away with the class dues would make the problem on its present grandiose scale disappear. Dances on a simple scale held within the precincts of the school, could be a satisfactory substitute. Student co-operation could probably be secured in outlawing such aftermaths as taxis, photographers, and expensive restaurants. Prayer, the inculcation of an appreciation of true values, equal measures of prudence and firmness could find a way to do away with class rings and senseless year books. Plans should be formulated for substituting activities that are spiritually and culturally enriching at the same time that they are satisfying and inexpensive. Students will learn that there is joy in giving personal service to others rather than in working slavishly to earn money, every penny of which is destined to be spent on self. The lay apostolate and inexpensive social events can provide for the group association so necessary to them.

The school could save students many a heartbreak and long hours of unfruitful labor if, instead of allowing them to indulge all their extravagant desires, it taught them to desire what is truly worth while. As long as it gives seeming sanction to these extravagances by encouraging or permitting the collection of money for them on its premises it contributes to any abuses which result.

# The Eye of the Needle

by Niall Brennan



*Too many economics courses lead the student to believe that money has no relationship whatsoever with men or morality. Niall Brennan, author of The Making of the Moron, discusses what happens when we view money in isolation and see it as an end in itself rather than a means.*

The people who can most safely study economics today are those who have never studied it at college, for the science has drifted too far from the basic verities to be taken seriously as a formal study. I studied economics for two years at the University of Melbourne (Australia), and passed the required examinations. This study, necessary for another course, was forced upon me and, brief though it was, was enough to blur my outlook on commonplace affairs for over ten years. My fellow students and I forgot that *men* made *things*, and learned about *productivity*. When business men raised the prices of goods "in short supply" we forgot the law of the jungle and concentrated our energy on the Law of Supply and Demand.

All of us knew the old proverb about Too Many Cooks, but somehow the Law of Diminishing Returns crowded it out. As we grew up some of us remembered that these dogmas were more or less statements of the obvious, that most of it was very silly, but

that some of it was also sinister. The part was often confused with the whole, and when the part was suitably veiled in the language of the lecture theatre—a lingo that is becoming more difficult to understand each day—the simple common sense of the whole could sometimes be hidden out of sight.

It was sinister, for example, to see what the economics faculty could do with a word like "value." Value means the excellence of a thing in relation to the object for which it came into being. It is a word related to valor and strength, for both of these are often needed to preserve the relation of an object to its true end. The unblinking geni of the faculty may never have known that it was the quality in a thing which held us to the possession of it for right use. They may not have cared; for certainly they defined it as the very opposite, the quality we sought only when exchanging the article for something else.

### **morals and marketing**

Our lecturer had demolished several old-fashioned ideas in his first lecture. Neither moral nor aesthetic factors have any relation to economics, he said, and of course up to a point he was right. To say that moral philosophy has nothing to do with the principles of marketing is one thing; to say that morals have nothing to do with marketing is another. Today's secular scholar who claims to know what knowledge is, without knowing what it is *for*, soon bogs down on the finer distinctions. The economists were quick to exclude from the notion of wealth all the truly desirable things: purity, honor, the love of friends and devotion to God. It was hard to fit them into the scientific patterns of money-changing; it was also embarrassing. It was easier to leave them out. It followed that the concept of value would as speedily exclude the eternal in favor of the changeable.

Economics, our teacher said in those dark days of learning, was the study of man's wants; presumably unimpeded by moral or aesthetics. For two years we studied (some of us for much longer) the habits and manners of concupiscent man with scholarly detachment. We learned the good reasons why Woolworth took over from the temples and the monasteries, why the craftsmen disappeared, why the money-changers had moved into the social register, why goods were inferior, prices higher, why more men covered more sheets of paper with figures. The more brilliant of us are now working for governments, U.N. and other big things, carrying the banner of unredeemed man's essential niceness to the backward races of the world.

## The new rule of economics

When economics became a study of how men satisfy their desires (an inelegant subject at the best of times) and value became simply the exchangeability of a particular piece of "wealth," the old habits of concupiscence became the new rules of economics. The Economic Men were able to come out of the dark. Giving according to one's surplus and taking according to one's needs was a system of society that existed long before Karl Marx began to promise it for the happy future. The making of special tokens for exchange in the Temple of Moneta did not necessarily destroy the purpose of exchange. They were very convenient; but they did give new opportunities to the truly Economic Men of every community for making material wealth by other means than mere work. When the world passed from giving and taking to buying and selling, we recognized a regrettable decline in which our task of preserving sanity and holiness was still clear; but when the economic theorists excluded holiness and began the study of concupiscence as if it represented a set of natural (and inevitable) laws, we slid gracefully and with a quietened conscience into modern salesmanship and slippery business. "It cost a lot, it must be good." Other scales of value being uneconomic, money became the measure of value.

It became then simply a matter of making money. This was not difficult. The increasing complexity of society which made some form of exchange token necessary brought out also the weaknesses of the tokens themselves. Giving beads to a native chieftain in return for land is no more unjust than attributing the same "value" to an automobile on the one hand or a surgical operation on the other.

It is on these and similar inconsistencies that the Economic Man is able to operate for his own advantage. The biggest inconsistency in harnessing the variable value of goods to the superficially constant value of money is that money itself has eccentricities which, properly played by a clever man, pay off in the biggest money returns. When nobody thinks of making anything else but money, when the methods used have been justified in the lecture halls, it follows that ethical standards themselves become subject to the economic factor. If a man is rich, he must be good, wise and clever. True, the most effective way to make money, and one practiced daily on the financial markets of the world is the exploitation for selfish ends of weakness, both in systems and in men; but as we have seen the traditional moral

factor was excluded from the beginning, and apparently just well.

### **making the means the end**

A good deal of the wistful envy lavished on the rich by the bobbysoxers and their disgruntled parents would go if the insanity of the rich were as obvious as their riches. For it is the insanity of replacing ends with means, and it is a form of insanity which is very widespread today. The millionaire, the financier, the speculator, sharebroker and their kind have committed the folly of pursuing as an end that which is in essence the means of satisfying their needs. They want—rather greedily in many cases—that which is the means of satisfying their wants; and they go on wanting it, seeking it, piling it up, long after their legitimate wants have been satisfied. The black-hat-and-brief-case society is founded on the ethical proposition that appetites may not only be infinite but may also be abstract.

The tragedy of the millionaire is that, by concentrating all his energies on the means of fulfilling desires which he has forgotten, he has destroyed his power to appreciate true values, and reduced to nothing his desire for real things.

We have always had rich and powerful men among us, but once they were men rich in castles and vassals, in ability to wage war or keep peace, to protect or oppress the weak, men who were hated or loved because their wealth was a spur to action, and it is by their actions that we judge them now. There was also the miser, the man of misery, gloating over his gold. Wealth which is made by action demands to be used in action. You cannot gloat over a banquet, you must eat it. You cannot gloat over an army of vassals, they will laugh at you. You cannot even gloat over a castle; but you can, and in every age men could be found who did, gloat over a bag of gold. You knew what to do with armies, castles and banquets, but you had to decide what to do with a bag of gold. The less decision, the less the man, and the man who forgot all about the obligation to decide in the exultation of possession was rightly regarded as a contemptible and mean being.

### **the miser becomes respectable**

The unique feature of our monetary society is that the miser, from being a derided caricature of manhood has become the norm of respectability. The number of rich men who know the true obligations of wealth is small. There is a larger number who, not knowing the right use of wealth, are yet determined to do something with it even if it is only for their own pleasure; but

These are generally called socialites or spendthrifts by those whom Chesterton said have not the faith and will not have the fun either.

The real pillar of society is now Capek's beetle, gathering about him his little pile of dirt, and in a gentlemanly manner floating over his potentialities without ever realizing them or acting upon them. He still preserves a dignified reserve over the manner of coming by his money: "Jones is in business, you know. Business." He still resists enquiry as to the manner of his work. The old guildsmen wore the robes and badges of their crafts proudly, but all the modern miser wears is his black hat and brief case. He still mutters "I can" but never does. He still mutters "I will" but life terrifies him so much that he surrounds himself with life insurances and leaves his moneybags in someone else's vault. This other person pays him for the use of his money, since he will not use it himself, and so the miser becomes richer without work, and is able to shout "I can" and "I will" with even greater bravado.

No squalor equals that of the life of a rich man who has failed to see that money is a means to an end. The man who sets off on life to make money with no clear idea of how much he needs or for what purposes he needs it gradually strips himself of all values. His life is a wasteland, not in the sense of being without hope as the poor may be but in the sense of being satisfied with a dream, and a bad dream at that. There is something of Macbeth'sitches about him. He is not, of course, so theatrical about his imperfections; but one can hardly say that such a sin is mitigated by being committed quietly.

### **money versus property**

I knew such a one in England. He "worked on the Stock exchange" (a phrase which covers many occupations) and he lived with studied uncertainty on an income of £2500 a year. Once he loved his home in the rural fields of a southern county, but the death of a partner "made it necessary" for him to raise capital quickly to buy out the partner's share. The only way to do so was to sell his beloved home. This caused him real grief; he could not even pass near that home again. He rented a house, and eventually was again in a position to buy a house. By this time, "the state of the market" had made it "uneconomical" to own a house, so he continued leasing a house. His arguments against home ownership were logical; like the lunatic, it was his premises which were crazy. "If you had £6000" he said, "it could be placed with a sound investment like Lyons, and would pay off 5% or more. This is ample to meet any rent, you have a profit

on it, and your capital is still fluid." Knowing that "Lyons" was a chain of indigestible tea shops, cafes, and chromium hotels which used sweatshop conditions to make millions, I blinked at his argument. "It would be absurd" he went on, "to tie up capital in a home under such conditions."

It is of course true that if he bought a house, he would have less money; but he would have a house. As it is he has a lot of money but nothing else. He has no idea what you make money for. He has no real idea what anything is for. Logically he should sell all he has and give to the banks.

*The truly rich man is he who has the maximum equipment for obtaining holiness.* In the case of some men that means many possessions at all. In the case of others for whom work is the most effective way to holiness it may mean considerable possessions. A man with a home, with loyal friends, with the right equipment and tools for following his vocation (work in the service of God and man) is a rich man although in terms of economics he may be poor. He can happily make himself poorer by converting the money which industry, luck, or providence has sent his way into more goods for making his life more productive in the service of God and man. To whom much is given, much is expected, and the man who in the normal course of good work amasses worldly wealth—as many good men do, they cannot help it—has the duty of using that additional strength given to him for the restoration of that world to God. Whatever his financial position, he is still richer in fact than the glutton loaded with life insurances and investments. That man does nothing productive, penitential, or creative, and ekes out his life by concentrating the power to do good on himself, by taking the power away from others, and without the slightest intention of ever using it.

It has been said with some wisdom that the only thing that stops the rich man getting through the eye of the needle is the bulging moneybag which he tries so desperately to take with him.



## SPREAD THE WEALTH

It's certainly odd

To always discredit

The bounty of God

When WE fail to spread it!

## BOOK REVIEWS

### "Giving Ginks a Goal"

#### THE SHOCKING HISTORY OF ADVERTISING!

By E. S. Turner  
Dutton, \$4.50

This history of advertising, the publisher hastens to re-assure us on the jacket, does not intend to "besmirch this necessary adjunct to our modern economy." Elsewhere, on the same jacket, the author is extolled because he refrains from "moralizing." Thus advertising agencies are protected in advance; this book is not out to expose them; it is to give an informative history of advertising, to entertain and amuse.

The book *is* entertaining; the old-time advertising quoted is highly diverting, highly amusing in fact ("How could the people then be so dumb as to be taken in by it?") until one realizes that the claims made today for products are equally preposterous, even if more subtly so, as the ones in the eighteenth century. The author may have refrained from moralizing; the reader need not do so. I wonder indeed how he can refrain when faced with a passage like this one on the development of advertising after the first World War: "Soon the factories were pouring out a stream of highly covetable but expensive commodities which somehow had to be absorbed into the American way of life . . . iceboxes and refrigerators, automatic furnaces, washing machines, more glittering water closets, plushier baskets. On his bathroom alone a man was expected to spend six months' salary. . . . People had to be taught to want these things, to feel ashamed of not having them."

Halfway through the twenties there was a campaign to advertise advertising; in one of the ads a character named Andy is made to say: "I begin to see that it's advertising that makes America hum. It gives ginks like me a goal."

Thank heavens that we have advertising to give us a purpose in life!

DOROTHY DOHEN

### The Catholic Tradition

#### A TREASURY OF CATHOLIC THINKING

By Ralph L. Woods  
Crowell, \$5.00

As a general rule anthologies of any kind are of dubious merit, both because of the unequal value of the selections compiled and because of the necessary subjectivism of personal tastes. When the anthology consists of selected texts that deal with moral and religious issues, its value is still more dubious, because all the authors quoted do not have the same degree of theological authority nor can all the issues be solved with the same degree of certitude.

The compiler of the present treasury quotes from the writings of over one hundred Catholic thinkers, ranging from the Fathers of the Church and medieval theologians to contemporary Catholic writers and prelates. Most of the topics discussed are those which arouse the greatest interest in the minds of the contemporary Christian: the nature and existence of God, human freedom and obligations, man's social obligations, private property, peace and war, the true Church, the moral code, Christian education, relations between Church and State, and the last things.

One who reads this anthology can hardly fail to be impressed by two profound facts. The first is that the Church throughout the ages has always manifested the keenest interest and maternal concern in the problems and vexations of contemporary man and society. The second is that in spite of the erratic course of human affairs throughout the centuries, the doctrine of the Church has remained substantially unchanged and the Church herself stood as an indefectible rock.

As one would expect, some of the passages are true gems of religious thought and readily arouse in the mind of the reader a desire to pursue the matter farther. It is at this point that the anthology ceases to be of any help whatever. The unfortunate omission of source references for each of the passages selected, and placed at the beginning or end of the passage for the convenience of the reader, is a serious defect. In spite of this, however, the volume will be greatly appreciated by thinking Christians.

JORDAN AUMANN, O.P.

## Clear, Untroubled Love

**THE COASTS OF THE COUNTRY**  
 Edited by Claire Kirchberger  
 Regnery, \$3.50

This is a beautiful anthology of prayer, drawn from the writings of fourteenth and fifteenth-century English spiritual

writers, and edited with loving care and a skilful delicacy of arrangement by Miss Claire Kirchberger. The haunting title, *The Coasts of the Country*, is quoted from a manuscript of the time, *The Mirror of Simple Souls*, and refers to that country, the coasts of which the soul has perceived by divine light, "where her oweth (ought, or longs) to be."

Father Godfrey Anstruther, O.P., has contributed a brief but important introduction, pointing out the importance of these writings, many of them from hitherto unpublished manuscripts, and warning the reader unaccustomed to reading old manuscripts against the danger of assuming that, because their language sounds "quaint" to modern ears, these people had quaint minds. It is important that this be borne in mind, for these men and women from the great heritage of our Catholic past speak, in fact, a language of the soul which has remained silent far too long. Perhaps, as Father suggests, it is because these persons lived before the great cleavage of the Reformation which caused so much grievous harm even within the Church that their writings have an enviable quality of robustness and "clearness," and their prayers the trusting simplicity and singleness of purpose.

Be that as it may, these writers—Richard Rolle, Walter Hilton, Julian of Norwich—are here presented in one volume to give us not only a glimpse of the piety of the "Ages of Faith" but also to serve as signposts for our own journey toward the coasts of that country to which they have now come home. Theirs is a healthy realism which we would do well to copy, which perhaps was easier for them because they were living a life of liturgical prayer.

And so, to quote from Miss Kirchberger's editorial note, "May I hope that the 'gentil reader' . . . will adventure himself upon this book, and that by true grace he may attain to the fuller understanding for which together, we pray."

JANET KNIGHT

## Irish Martyr - Bishop

### THE TRIAL OF OLIVER PLUNKETT

by Alice Curtayne

Need & Ward, \$3.00

h shines forth, manifesting the beautiful verity of "love strong as death."

Oliver Plunkett, Archbishop of Armagh, Ireland, is a victim of the "Popish Plot," a fantastic fabrication of Titus Oates, erstwhile Anglican minister and frustrated (though feigned) aspirant to Catholic Holy Orders. The "Plot" concerned the assassination of the King, at the Pope's orders; the massacre of the Protestants, and the capture of England by the French. All this given eager credence by the mob. The trumped-up charges, the blatant illegality of court proceedings, the open blocking of the path for defense, the unscrupulous judges, the packed jury, bribed witnesses—worse than a farce and a mockery of justice—and we of the twentieth century "Land of the Free" are startled and outraged. But this isn't just something that happened long ago. Have we not been witnessing in our own day a repetition of such trials, the closest modern parallel perhaps being that of Cardinal Mindszenty behind the Iron Curtain (along more fully developed sinister lines of course!).

The court testimony is given us verbatim; to this the author annexes clarifications and explanations necessary to convey all its implications to the modern reader. Thanks to her patient, painstaking research, we are able to gain sufficient understanding of the history of the times to appreciate the full import of Archbishop Plunkett's trial.

The events surrounding the trial take place in seventeenth century Ireland and England, the time of the Cromwellian Persecutions. As a consequence of the confiscation of their property by the English, a group of Catholics, known as Rapparees, sought restitution by plunder and raid. The English, already sorely tried by the restrictions placed on them by the Rapparees, were further harassed by the lawlessness (however understandable) of these rebels, and struggled against tremendous odds to keep the Rapparees to the practice of their religion. The fortitude of the overwhelming majority of the Irish clergy and laity is nothing short of magnificent; but Miss Curtayne does not fail to tell us about the faint-hearted, the fallen away, the compromised. As an illustration of the obstacles in the way of the faith, let us catch a glimpse of the difficulties surrounding the administering of the Sacrament of Confirmation. "It was at such seasons of the people that the Archbishop came very close to them. Bareheaded, half-starved and in rags, they thought nothing of walking twelve miles in any weather for the Sacrament . . . they carried their invalids on their backs over mountains and across bogs."

The beauty of Archbishop Plunkett's character is expressed in these words of the priest who saw him in his last moments: "But I neither could nor can undertake to describe unto you the signal virtues of this blessed martyr, there appeared in him something beyond expression, something more than human, the most savage and hard-hearted people were lifted at his sight: all believed him innocent, and he made Catholics in the most timorous in love with death." And thus this loving, gentle, warrior soul followed the bloody path of his Redeemer to death and thence to life.

Throughout this true story of political intrigue, moral decay, persecution and martyrdom, the splendor of the

## Meditations That Challenge

### THE WORD

By Adrienne von Speyr

Translated by Alexander Dru

McKay, \$2.50

To the average, missal-using Catholic the prologue of St. John's gospel has the easy familiarity of an old friend. The last gospel in every Mass (give or take a few exceptional cases during the year), these verses have been described as a kind of last minute instruction tossed to the faithful as they sally forth to bring Christ to the world. Like all true friends there is a tremendous depth to these verses of the prologue; as serious thought or consultation with a commentary will prove to the eager heart. For eager hearts, this book is neither commentary nor popular presentation, but rather a collection of meditations on this part of the gospel of St. John. As a matter of fact, even the translator (in his preface) confesses his inability to describe this book. It is not in the ordinary sense a theological work, even though Cardinal Innitzer has called its author a lay-theologian. It is certainly no vulgarization; however to say that it is "the work of a creative writer whose profound and original thought is so directly and powerfully expressed that it is open to everyone at different levels of understanding," is, if I understand the statement, a bit of enthusiastic exaggeration. This will probably be evident to any reader, but it is none so clearly as to the poor fellow who must read it on the level of the theologian.

Because it is a collection of meditations, there is a subjective element inherent in the treatment of God, His life, His love, His ways. It explains how the author can be so positive in asserting things which are not subject to that kind of certitude. It also explains why the author has avoided technical language, in order that this message might not only come from the heart, but also be couched in terms of the heart. It gives the meditations warmth, beauty and delicacy, but it pays for them in clarity and exactness of expression.

The subject matter of the prologue supplies the author with a point of departure for her meditations, which sweep through the whole of Christian revelation; the divine life in the Trinity, the divine life communicated through grace, the theological virtues, in the beatific vision, in the Word made Flesh, through His Church, in the life of prayer, of contemplation and action, in the very nature of apostolic mission. The viewpoint is God's inasmuch as this is obtainable by a human soul through the knowledge which intimate union with God brings to the chosen soul. This is the kind of incalculable risk, which all who love God assume. That God really shows him what life is, he is bowled over and flung to the ground by the power which surpasses all things. "He will have no more use for notions and concepts, those little cups into which he thought to pour the sea. That is what happens to those who find Jesus Christ in faith."

In spite of the beauty, penetration and delicacy, the book fails on several points. First of all, it is a difficult book to read, since it makes unreasonable demands not only on the heart (as the translator insinuates) but also on the intelligence. It is hard to discover the meaning. Avoiding technical expressions has produced statements like the following. "In the night of the cross God himself, through the Son, experienced abandonment and surrender in the form of sinful death and experienced something which he did not know in eternal life" (p. 43). "For even in h

paration from the Father during his life on earth, Christ is the Father's  
 rd, born in his lap, doing nothing but what he sees the Father do"  
 32). "He deposits his entire inheritance with his father, so that on  
 cross he will no longer know that he possesses it—he surrenders his  
 inity; and takes for the road no more than we have, through His grace,  
 h, hope and love" (p. 139). This is touching but not true. It is  
 ologically certain that Christ had the beatific vision while on earth and  
 ce could not have had the theological virtues of faith and hope

One thing is certain, and it is emphasized in the blurb, that these  
 ditations spring from the mind of a person who is caught up in intense  
 e of God. If her words have broken down under the infinite burden  
 divine truth, it is as much the fault of having to use words at all as of  
 ing chosen poorly at times. For those who are prepared for reading  
 ifficult book which offers rich reward, this book is recommended. For  
 ers, there is the assurance that this is probably the toughest of Mrs.  
 Speyr's works.

JAMES R. GILLIS, O.P.

### Man of Talent

**THE MASK OF INNOCENCE**  
 by Francois Mauriac  
 Farrar, Strauss & Young, \$3.00

It takes a certain amount of courage  
 to criticize any book of Mauriac.  
 Among the so-called intellectuals he  
 is the high priest. I suspect his  
 odrama gives them a vicarious kick as does Mickey Spillane among the  
 rgeois pagans.

Possibly this reviewer inevitably uses Dostoevski as a yardstick for  
 novels whose elements are those of "detective-romance." Yet this isn't  
 to Dostoevski. There is as great a space between these intellectual  
 nipulators and that devastating genius as between earth and moon.  
 ways, reading a novel of the former, one is aware in every character of  
 r living "beyond themselves." They are puppets of God and their  
 quality is shot through and at times burned into the white wraith of  
 ituality. Even the worst of them has the quality of belonging to the  
 ld of God's intentions. If they plunge down, it is like falling meteors  
 not villains of sulphur hells. It may be foolish to make comparisons.  
 toevski is one of the great geniuses, a giant, whereas Mauriac, aye and  
 en are men of talent: they know brilliantly how to construct and how  
 write, but they manipulate their characters; they are not caught up by  
 of them—their people never live of themselves.

To come to this specific Mauriac Nobel Prize novel. This reader  
 s something adolescent in his preoccupation with evil for its own "pic-  
 sque" self, as if he deliberately thought up, scene by scene, all the  
 onymus Bosch-like details of horror. And they come out papier-  
 hé. For instance, the scene dragging the woman is thought up. It is  
 the apex—the act led up to by a ferocious passion.

In a word, Mauriac is an intellectual not a creative artist. It is for  
 reason that his articles are better than his novels; they have a central  
 or theme. In his novels there is something of the adolescent who  
 ures all sorts of "bad things." In other words, he protests evil too  
 h. No one wants Pollyanna, but a work of art should be a balanced  
 g in the end.

MONIQUE VILLIERS

## The Body — God's Gift

**MY FRIENDS THE SENSES**  
By Charles-Damian Boulogne, O.P.  
Kenedy, \$3.00

In the publisher's "blurb" on the book jacket of this book, the author is quoted as saying, "I have not written for pious people, but

for those who are—or feel themselves to be—outside the Church. But I hope the pious people will discover that their religion does not consist only in *negative interdictions*" (Italics ours).

It is for precisely the reason given in the sentence above that Pere Boulogne's book is of the utmost importance to "pious people"—in America, at least, in this reviewer's opinion.

Pere Boulogne has not written a "religious" book, in the accepted sense. This is a sane, appreciative discussion of the senses, referred to as our friends, as indeed they are, since they are among God's greatest gifts to us. The author stresses the important fact that we repudiate or neglect these gifts at the risk, not only of heresy, but of a refusal to accept our responsibility for their proper use, which includes our rejoicing in them as God's gifts, and using them accordingly.

It is this repudiation, or refusal to accept the proper evaluation and use of the body to which American Catholics, particularly, dare we say the Irish among us, are unfortunately prone. There seems to be a basic idea that anything to do with bodily enjoyment is tantamount to sin, and this involves a misconception of the proper use and evaluation of the body—as truly God's gift as the soul, after all.

One wonders, for instance, if there might not be lifted eyebrows among some of our young and devoted Catholic women, if they ran across the chapter on Perfumes and the Sense of Smell, in which this Dominican author stresses the importance—indeed, according to him, the basic need—of perfume in the life of a woman. "Perfume," he says, "is the only all on which a woman can fully count. It permits her to attract without losing her reserve, to unveil herself while keeping her modesty, to impose herself without importuning, to insist without wearying and above all, to express herself without giving away any of her mystery."

At this point one can almost hear a deprecating voice saying, "Oh, but he's a Frenchman, after all." So be it—a Frenchman, a priest, a Dominican, deeply concerned in this particular work "to describe some of the resources man has in his senses. Others, probably, would want this explanation to be completed by a study of the moral problems raised by the senses and the conditions of their spiritual use. Let me reply that it is unhealthy to say everything at once. There are enough works treating of such things. . . . And then, we speak so often of the pain of man that surely we can, for once, try to write a balance sheet of some of man's joys.

The point made in *My Friends The Senses*—and a very valid one—is that, since all human knowledge comes primarily through the senses, "com what may, the largest part of our inward growth remains primarily on the use we make of these gifts we have received." And the fact that these gifts are so often abused does not excuse us from the *use* to which God means us to put them. The reader of this book will surely find an increased awareness of the beauty of God's gift of the senses, and—please God—a greater desire to use these gifts in His service, rightfully and thankfully.

JANET KNIGHT

## Chesterton's 'Newness'

### A HANDFUL OF AUTHORS

By G. K. Chesterton  
Sheed & Ward, \$3.00

In many ways Chesterton reads "long ago and far away" to one who came to his majority in World War II; in many ways he seems as distant as

Newman. But this says nothing against the man and his work, and perhaps this is why the Sheeds have been making a great effort to put more and more of his things between hard covers; this is the latest effort at containment. Apparently it will never be accomplished in time because—according to Maisie Ward Sheed—G.K. was as careless with his manuscripts as he was indefatigable in turning them out.

Perhaps the most attractive quality about Chesterton is his "newness," that is, the way he appears to look at everything for the first time. He gives a sharp, penetrating dart, and then quickly puts down what he has seen—both shadows and highlights. Here in this book he has looked at authors of course: Victor Hugo, Mark Twain, Eric Gill, Browning (who stands high with him), and a score more. These short appreciations have been taken from the periodicals Chesterton contributed to: *Daily News*, *The Studio*, *The Nation*, et alia. Form and substance are commented upon, and often one is struck with some "sapphire shot." Which is not to say that these are always agreeable, but it is better to be struck with a biased sapphire shot than a custard pie.

"The perfect mystic would be always socially alert. The perfect mystic would be always correctly dressed." Oh? This is from the essay on Sherlock Holmes. Then in one on Ruskin: "Dull savages advance into battle individually and at random; great civilized armies like those of Napoleon or the Crusades advance in long lines of coherence and necessity. But that's because the lawless fighters are more dead; the ordered fighters more alive." As I recall General Braddock didn't do too well among the Indians. But this is just picking.

The whole book is filled with good insights. There are some especially good things in the essays on Henley, on Milton, on Newman. "The changes that pass over great societies are often too big to be seen. The changes which men in any age are always talking about are never the changes that are really going on. The changes that are really going on are not those which men pompously applaud when they get together, but those which they vigorously promote when they get by themselves." And the example he gives is that when Englishmen were publicly decapitating Charles II, they were privately engrossed in avarice through capitalism. And what about today? And so one comes to another opinion about Chesterton: even—or perhaps especially—when discussing poets and literature he was most concerned with the Revolution. R.I.P.

JOHN STANLEY

## Unique Anthology

### CHRISTIAN CONVERSATION

Edited by Anne Fremantle  
Stephen Daye, \$4.75

Anne Fremantle has given us another intriguing anthology. This one acts rather like a tray of tasty hors d'oeuvres which stimulate and

arouse the appetite to dig into a substantial second course. With what better fare could we sharpen our minds than with samplings from the

great Christian conversationalists? Mrs. Fremantle offers a selection for every day of the year gleaned from the letters, writings or spoken words of some of the most stimulating Catholic writers, priests, statesmen, philosophers, teachers, kings and scientists from St. Jude to Edith Stein. Her Boethius is juxtaposed with Jacques Maritain, St. Gregory the Great with Charles de Foucauld, Jessica Powers with Petrarch, John of Salisbury with Anne O'Hare McCormick. Here is inspirational reading of a unique caliber in many forms, on many and varied topics, grave or gently touched with gaiety, stimulating the reader to cultivate that conversation which St. Paul says is in heaven. On earth we have only a beginning of the continual conversation but that we must have here or we shall have none hereafter.

Thus we find in the 365 personalities presented in this book many old friends and many new acquaintances with a strong sprinkling of saints. All the selections are hopefully slanted toward the immediate end of mental prayer and the further aim of helping us choose the company we wish to keep among the members of the Mystical Body, living or dead.

A technical error which perhaps should be cleared up is that Dietrich von Hildebrand never was "Assistant surgeon at the Munich Polyklinik." He has always been a philosopher, teaching at the universities of Munich and Vienna, and now at Fordham.

MARGARET A. HEIZMANN

## CROSS-SECTION

In 1954, its 30th Anniversary Year, The Commonweal will publish a number of special articles of unusual political and literary interest. Here are a few of the articles scheduled to appear in the next few weeks in

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*Francois Mauriac*, on his quest for God in his youth and some implications for the Catholic faith today.

*Marshall McLuhan*, on the effects of advertising, with its overweening space and pictorial requirements, on the reading matter of big-circulation magazines.

*Martin Turnell*, on the legend of Alain-Fournier, the sensitive young novelist beloved in France at the outbreak of the first World War.

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by Msgr. Aloysius Roche

Not the most important book on our list, maybe, but oh! it is charming! The picture on the left gives a faint idea of the illustrations, 20 wood engravings by Agnes Miller Parker. The stories are about saints who made friends with animals, and animals who made friends with saints. It is supposed to be for children from 8 to 12, but so far we have found no age that doesn't fall for it.

**\$2.75**

## **BEFORE THE DAWN**

by Eugenio Zolli

The author was Rabbi of Rome during the Nazi persecutions in that city. His book, full of wisdom and prayer, has an Old Testament flavor about it, very delightful, very hard to convey. He was received into the Church in 1945 and this is the story of his conversion, brought about more by the attraction he felt for Our Lord's personality than by any external event.

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## **THERESE OF LISIEUX**

by Dom Hans Urs von Balthasar

The first book on St. Therese from a theologian's point of view: he finds her both less perfect and more important than her other biographers. We told you all about this last Fall and then the book got held up: you'll find it was worth waiting for.

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